





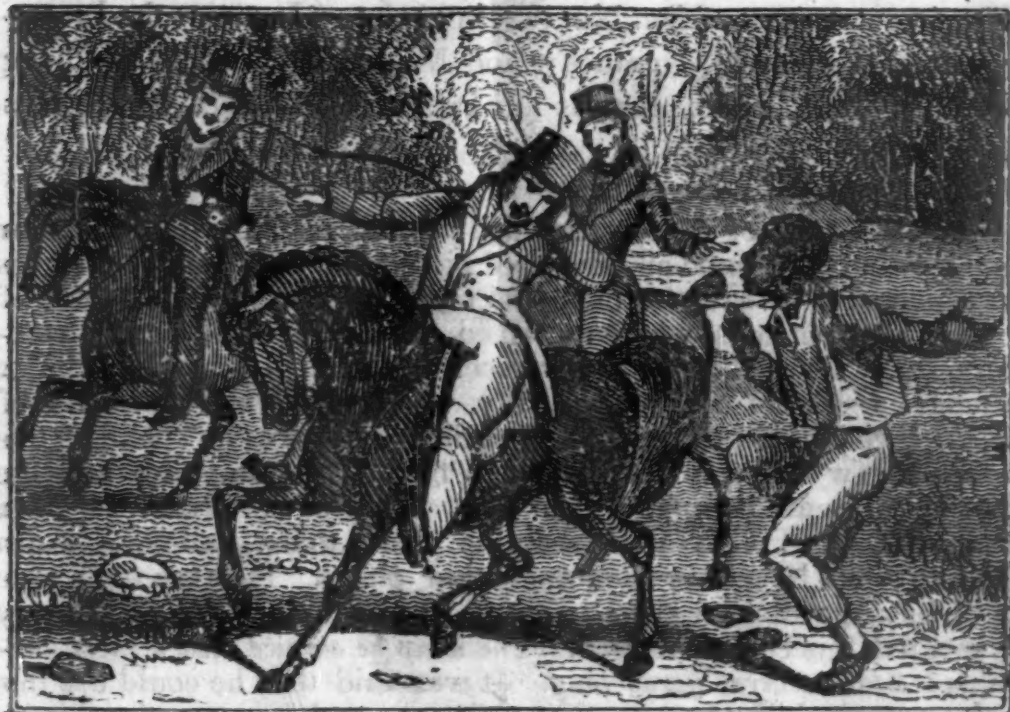


THE  
**ANTI-SLAVERY RECORD.**

VOL. II. No. V.

MAY, 1836.

WHOLE No. 17.



**A SLAVE CAUGHT WITHOUT A PASS.**

THE slaves in America enjoy to perfection that pleasant system of regulations, which the potentates of the old world devised for the comfort of people passing from one kingdom to another. In Europe, ever and anon, some whiskered and ferocious looking mercenary presents his musket, and demands the traveller's *pass*; in America, if a husband, after the toils of the day, would visit his wife and children on another plantation, he is stopped by any white person who pleases, till he can show his *pass*. The husband that suffers this, to be sure, is a *slave*—the legal *property* of his master. But how is the system any the more just for that? This interdiction of locomotion makes it necessary to subject the slave not only to the master, but to every other white person. Witness the following law of South Carolina, passed as long ago as 1740: "If any slave, who shall be out of the house or plantation where such slave shall live, or shall be usually

employed, or without some white person in company with such slave, shall *refuse to submit* to undergo the examination of *any white person*, it shall be lawful for any such white person to pursue, apprehend, and moderately correct such slave; and if such slave shall assault and strike such white person, such slave may *be lawfully killed!*" 2 *Brevard's Digest*, 231. Whether such a barbarous law exists in Tennessee we have not the means of ascertaining, but suppose so from the following statement of Dr. NELSON, in his late "Letter to the Presbyterians of Tennessee, Kentucky, and Missouri." Dr. Nelson, being himself a Tennessean, must at any rate have full credit for his facts. He says:

"Another train of facts with which you are acquainted: you know the following case to be an uncolored picture, in sections where slaves are numerous. I saw the man who managed as overseer for one of your wealthy citizens, who was famed for his hospitality, good company, &c. The salary of the overseer was enough to enable him to purchase a slave of his own annually, which he worked with those of his employer. I heard the way Christians by profession spake of this man. I saw the way they received him. The language and the meaning of it are both familiar to you. They said, 'Mr. ——— is a *good manager*. He gives his servants plenty to eat, and good warm clothing; but he makes them *know their places*. He does not starve them, but he will have them to obey.' I will remind you of the way he secured this commendation. *The whip he carried had a short handle, but a lash several yards long.* It was said that he could use this with so much skill, as to stand at a distance and lay open the skin as though it had been done with a knife. Those he walked after in the field knew not to even seemingly loiter, from the rising of the sun until it set. They then knew not to leave their quarters for the night. If the servants of others in the neighborhood, after working hard all day, felt a wish to visit and enjoy the society of some to whom they were attached, this being the only earthly pleasure which they could ever reach, the overseer at dusk mounted his horse, and with gilt spurs and polished gloves rode the land, and when he met a man with skin not colored like his own, he stopped and demanded his *pass*. If this was not produced, whatever pleas of excuse were urged, mingled with entreaties for pardon and permission to go unpunished, this 'good manager,' for his amusement and for the diversion of his companions, during these entreaties would pretend extreme deafness, and make the suppliant speak at the top of his voice, asking a long list of questions, and holding his ear close to the mocked one, make him scream his answers. *Then taking his position at the proper distance for the fair sweep of his whip, he would command the sad hearted one to dance. He would make him do it, and whilst he was dancing, would inflict his skillful blows.* Then he would approach, act the deaf man, and renew the conversation; alternating this amusement until satisfied, and then go to seek another feast."



*Query.* Which is the most "incendiary;" this picture by Dr. Nelson, or that by our engraver at the head of the article?

Again. Which has the strongest tendency to excite insurrection; the conduct of the "*good manager*," or Dr. Nelson's and ours in making pictures of his?

[From the Oasis.]

BY MRS. CHILD.

### ILLUSTRATION OF THE STRENGTH OF PREJUDICE.

THE following account is a literal matter of fact. The names of persons and places are concealed by the editor, because she wishes to excite no angry feelings in attempting to show how many discouragements are thrown in the way of colored people who really desire to be respectable. The letters are copied from the originals, with merely a few alterations in the orthography of the last.

Mr. James E—— was a respectable colored man, residing in Massachusetts, in a certain town not far from Boston. He had been early impressed with the importance of religious subjects, and at twenty-six years of age made a public profession of his faith. He had a large family, and when they were all old enough to attend church, it was found difficult to accommodate them on the seats their parents had usually occupied. Mr. E—— was desirous of purchasing a pew which stood as it were by itself, being surrounded by the aisle and the stair-case. Some difficulty occurred because a widow had a right to one third; but this was finally arranged to the satisfaction of all parties. Mr. E.'s eldest son paid the purchase money, and received a deed of the pew. As soon as this became known, a member of the church called upon Mr. E., and exhorted him not to injure the sale of the pew by occupying it. Mr. E. answered, that it had been bought for the accommodation of his family, and they had no wish to sell it. The church brother answered, "Let him that thinketh he standeth, take heed lest he fall."

Private meetings were immediately held, which resulted in summoning Mr. E. to appear before the church, to give an account of his proceedings. Here he was accused of a wilful and flagrant outrage upon the church and upon the society. In reply he called their attention to the covenant by which each church member was bound to share the burdens of the church, and promised full enjoyment of all its privileges. He thought this gave any member a right to own a pew, provided he could honestly pay for one. As a citizen of a free country, he conceived that he had a right to purchase a pew; nor could he find anything in the whole tenor of the Bible opposed to it.

When requested to declare the price his son had paid for the pew, he declined answering. A committee was appointed, and the meeting adjourned.

This committee called on Mr. E. to "labor with him," as they termed it. The Elder attempted to justify their proceedings by talking of a

gradation in creation, from the highest seraph to the meanest insect. To support this doctrine, he quoted from the fifteenth chapter of the first Epistle to the Corinthians: "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

The Elder said this difference of flesh was visible among people of different features and complexions. In answer to these remarks, Mr. E. reminded him that, in the verses he had quoted, the Apostle expressly says, "There is one kind of flesh of men;" the difference alluded to was between the flesh of men and the flesh of beasts. He added that God had distinctly declared, "He made of one blood all nations of men to dwell on the face of the earth."

The committee easily perceived that the Elder's scriptural arguments were feeble. They said a good deal about the advantages of peace and harmony in the church, and earnestly desired that the pew might be given up. One gentleman declared that it was his opinion that Mr. E. had as good a right to own a pew as any other individual in the community; but if he would of his own free will relinquish the possession of it, for the sake of peace, it would be a very acceptable service. If all had spoken with equal mildness and candor, the affair would probably have been easily settled; but bitter and contemptuous words are not the best means of persuading a man to relinquish his own rights, for the convenience or pleasure of others.

The Elder declared that he had exerted his utmost influence to restore order and tranquillity. When asked if he had tried to induce the son to give up his claim to the pew he had purchased, he answered "No; if I cannot persuade professors of religion to do right, I cannot expect to gain any thing with world's people; and I will do nothing about it."

Another meeting was soon after held; Mr. E. and his son attended, and, for the first time, took their seats in the pew. The same arguments were made use of, concerning a gradation in creation from things superior to things most inferior; and these arguments were met by similar replies. The question was put to vote, whether Mr. E. should be allowed to sit in the pew; and it was unanimously decided that the church were unwilling to allow them that privilege. A larger committee was appointed, and the meeting adjourned.

On the next Sabbath, Mr. E. and his son took their seats in the pew. In the afternoon, the Elder took his text from the eleventh chapter of Ecclesiastes: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." During his discourse, the speaker was very much excited.

The next Sunday the pew was found covered with tar, and a part of the seats torn down.



On the third Sunday, a cord was observed suspended from the gallery; on examination, it was found that a jug of filthy water was tied to it, and so arranged as to empty itself upon whoever touched the line in entering the pew. The remainder of the seats and the walls were soon after torn down, and thrown into an adjoining pasture. A temporary seat answered the purposes of the family for awhile; but in a short time this was demolished, and the platform itself torn up, leaving a hole about two feet square.

The son of Mr. E. related these facts to the editor, and added very dryly: "When the cold weather came on, this proved a serious inconvenience to the whole congregation; but they bore it for some time, with Christian fortitude." Another church meeting was called, and an attempt made to prove that Mr. E. had been guilty of dissimulation in his manner of obtaining the pew. It was stated that he had induced the widow to sell her share, by telling her he had already given her son-in-law security for the price, and that the deed was made out. In reply, Mr. E. urged that he had told the widow the bargain was all completed, and waited only for her consent; and when she asked if he had paid for it, he answered he had given his word for the money, which was as good security as his bond. He wished to prove this statement by witness, but the church declined to admit his evidence. A lawyer, who was present, said if any man passed his word before witnesses, it was good for one year; and therefore, he conceived that Mr. E. had made himself responsible for the payment of the pew, to all intents and purposes. The majority were, however, decidedly in favor of withdrawing the right hand of fellowship from their colored brother, on the ground that he had practised deceit in saying he had given security for the purchase. He was accordingly excommunicated. The Church denied any co-operation in the destruction of the pew. Mr. E. told them he knew nothing about that, but he thought they had in their proceedings manifested a similar spirit. Since they were unwilling to listen to the evidence he could bring, he asked to have the question of dissimulation fairly tried before impartial referees. But the Elder said that was unnecessary; and he closed by reminding the culprit that he would have avoided the punishment, if he had but followed his direction in the beginning. Yet had he done as was required of him, the charge of deceit in the purchase of the pew must have had precisely the same degree of truth it had under other circumstances.

Mr. E. laid the case before ex-parte counsel, was acquitted of the charge brought against him, and received a recommendation to other churches. The family no longer attended at the meeting-house where their property had been so wantonly destroyed. After some time, Mrs. E. received the following letter:

"Mrs. S—E—:

"The church of which you have been a member, have to regret that they are compelled to say to you, that in their opinion, your reasons for being so long time absent from the communion are not sufficient to justify you; and according to our covenant obligations, we must withdraw from you the hand of fellowship, and consider you no

longer as a member of the church. We hope you will consider the solemn covenant obligations you once took upon yourself, and return to your heavenly Father, and to the church, who would gladly again restore you to your former privilege in the church.

"By order and in behalf of the — church in S—.

"J— T—, Clerk."

Mrs. E. replied as follows:

"To the — church in S—:

"I received your committee with marked respect, and agreeable to request gave my mind on the subject of my former connexion with you. After you had bound yourself by a covenant obligation, in the presence of God, angels, and men, that we should mutually enjoy all the privileges of the church, you brought a groundless allegation against my husband, of dissimulation in attempting to purchase a pew. Elder —, who was at that time our minister, under the influence of a blind, infatuated zeal, used all his influence against the right cause. Instead of being as 'wise as a serpent, and harmless as a dove,' he was as venomous as a serpent, to the everlasting shame and disgrace of his profession. He, with a few others, urged my husband to give up the pew my son had bought, upon the plea that it was not customary for colored people to have a pew on the floor of the meeting-house. They said the difficulty would all be settled if he would give it up; and finding they could not obtain this, they called a church-meeting, and set him aside.

"I have ever been dissatisfied with the treatment my husband received. It seemed to me unreasonable, unchristian, dishonest, and hypocritical—contrary to every principle of justice and humanity, and to our Saviour's golden rule, 'Do ye unto others whatsoever ye would that they should do unto you.' I ask, what man among you would like to be turned out of the church merely because his son bought a pew? Who cannot see that the real difficulty was on account of a black man's owning a pew, and that the charge of dissimulation was forged out?

"As it respects features and shades of complexion, God has said that 'He made of one blood all nations of men, to dwell on all the face of the earth.' He declares that 'He is no respecter of persons; but in every nation he that feareth God, and worketh righteousness, is accepted of him.' What right, then, has one part of creation to usurp dominion over the other part, merely because they are a little whiter? (and not much, neither.) The Bill of Rights declares that all men are born equal, and endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. Nothing is said concerning color, whether it be white, red, black, or yellow.

"If a citizen buy a pew in a house dedicated to God, what right have Christians and sinners, with the Elder at their head, to join together in lording it over God's heritage, and declare by vote that they are not willing people should enjoy their property, in this land of gospel light and liberty? Does this seem like 'setting together in heavenly places, in Christ Jesus?' Is this letting love be without dissimulation? Be assured, the only way to be accepted with God is to



keep his commandments; and he requires us to love him supremely, and our neighbor as ourselves.

"By the grace of God, I am determined to walk worthy of the vocation whereunto I have been called. I am far advanced in life, and the time of my departure is at hand. It is a consolation to me that I have no personal animosity against your church. I ever cherish a spirit of forgiveness; but I cannot remain in fellowship with any church or people, who make a distinction on account of complexion."

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For the A. S. Record.

### PHILLIS WHEATLEY.

MANY of our young readers have heard of Phillis Wheatley, the African slave, who wrote poems, and published a book. She was only seven or eight years old, when the men-stealers took her from her friends and playmates, and confined her in a slave ship. The vessel which brought her to America was owned by Colonel Fitch, a rich man, who traded in slaves, and lived in the city of Boston. Phillis had not been long here before she was sold to Mr. John Wheatley, and from him she took her surname. She soon learned to read, for in those days slaves were taught to read, and were instructed in the Bible. She also learned how to write, and after a while began to write verses. Some of these were seen by the family, who showed them to several of the ministers and schoolmasters in Boston, and they were greatly surprised and pleased in finding a poor slave able to write so well. At length she wrote a number of poems, and some of them were printed. It was thought to be a great wonder that a colored person, and one born in Africa, should be able to write poetry in the English language. Some of the friends of Phillis thought she had better go to England, where she would receive many presents, which would assist her to acquire further knowledge, and enable her to print her poems in a book.

Accordingly, she sailed for England, and when she arrived there, she was treated with much kindness. The people were much pleased to see her, for they had heard about her being a poet before her arrival. The Countess of Huntingdon, a good and kind lady, was her warm friend, and invited Phillis to stay with her some time, and took her to her chapel, where Mr. Whitefield had so often preached. She had her poems published in London in 1773.

After she returned to Boston, she went to see her old master's family, for they had treated her kindly. Col. Fitch had a large house, and lived in much splendor. He had white servants and colored servants. He had a large family of daughters, and they thought much of their father's wealth and station. Mrs. Fitch was a very kind woman, and invited Phillis to spend the afternoon with her. The daughters, though they were glad to see her, could not imagine how she would be disposed of at *tea time*; for like many persons at the present day, they could not bear the idea of sitting down at table with a colored person, even though she had sat at table with a countess. They were there-

fore very anxious to learn of their mother, *what she should do with Phillis at tea time.* Mrs. Fitch told them at once that she was to be seated with them. They pouted a little, but submitted to their mother's directions.

When tea was brought in, Phillis took her seat with the fair daughters of Col. Fitch. She soon began to give an account of her visits at various places in England, and describe the persons and things she had seen. She had seen King George III. and his queen, and told them how Queen Charlotte was dressed. She told them of St. Paul's Cathedral, one of the largest churches in the world; of Westminster Abbey, and of London Bridge, with its numerous arches. She told them much about the Countess of Huntingdon, and of her charity to the poor—that she was kind alike to all, and that she had often been to her chapel, and been seated by her side in her pew. In short, as she went on with her pleasant and entertaining stories, the young ladies became delighted with Phillis; they became more and more inquisitive to learn what she had seen, and found that with all their wealth and advantages, she knew more than they did. As she went on with her stories, they forgot she had been a slave; they felt no prejudice against her because she was black, and they felt ashamed they had ever made any objections to her having a seat at the tea-table. F.

#### THE SLAVE'S PRAYER.

THE more abundant the season, the more joyous the laborer,—provided he be a *free* laborer, but it is not so with the *slave*. With him, the richer the harvest, the harder the labor, while he gets little if any better fare. He and the crop which he reaps belong to the same master, who, whether the latter be much or little, is under no necessity of giving more to the former than will make him a profitable machine. The free laborer, on the other hand, must of necessity share the prosperity of his employer, must be paid and fed according to his labor. He will naturally pray for rain and fruitful seasons, while the poor slave prays for drought, blasting, and mildew!

This subject has been set in a clear light by Miss Harriet Martineau, in a tale of 140 pages, entitled *Demerara*, published in London, 1832. The presence of the talented authoress in our country, and her interest in behalf of "our countrymen in chains," will excuse us for prefacing our editorial with a brief notice of her interesting little book. The headings of its twelve chapters, no less true than quaint and paradoxical, are as follows:

1. Sunrise brings sorrow in Demerara.
2. Law endangers property in Demerara.
3. Prosperity impoverishes in Demerara.
4. Childhood is wintry in Demerara.



5. No haste to the wedding in Demerara.
6. Man worth less than beast in Demerara.
7. Christianity difficult in Demerara.
8. The proud covet pauperism in Demerara.
9. Calamity welcome in Demerara.
10. Protection is oppression in Demerara.
11. Beasts hunt men in Demerara.
12. No master knows his man in Demerara.

In most of these captions, the name of any one of our slave states might be substituted for Demerara, without at all impairing its truth.

Miss Martineau has vividly and faithfully sketched the workings of the slave system under the characters of Mitchelson, a planter; Horner, his overseer; and his slaves, of whom the most remarkable is named Cassius. The working of abolitionism is illustrated in the character of Alfred, the planter's son, who returns from England full of the "fanaticism" of free labor. We recollect nothing in the book, for it is long since we read it, in which we do not concur, except a mistake about African colonization at its close, into which perhaps the benevolent authoress was led by the deceitful representations that were made by the Colonization Society's agent in England. Here is our extract, and we should not be sorry if it should induce some persons to buy the book and read it.

"Alfred had often wondered, while in England, what Christianity could be like in a slave country. Since he arrived in Demerara, he had heard tidings of the Christian teacher who had resided there for a time, which gave him a sufficiently accurate notion of the nature of his faith, and of that of the planters; but he was still curious to know how the gospel was held by the slaves. He had now an opportunity of learning, for Cassius was at prayer. These were snatches of his prayer:

"May he sell no sugar, that no woman may die of the heat and hard work, and that her baby may not cry for her. If Christ came to make men free, let him send a plight that the crop may be spoiled; for when our master is poor, we shall be free. O, Lord, make our master poor: make him set under a tree, and see his plantation one great waste. Let him see that his canes are dead, and the wind is coming to blow down his house and his woods; and then he will say to us, 'I have no bread for you, and you may go.' O, God! pity the women who cannot sleep this night because their sons are to be flogged when the sun rises. O, pity me, because I have worked so long, and shall never be free. Do not say to me, 'You shall never be free.' Why shouldst thou spare Horner, who never spares us? Let him die in his sleep this night, and then there will be many to sing to thee instead of wailing all the night. We will sing like the birds in the morning, if thou wilt take away our fear this night. If Jesus was here, he would speak kindly to us, and, perhaps, bring a hurricane for our sakes. O, do not help us less because he is with thee instead of

with us! We have waited long, O Lord! we have not killed any one; we have done no harm, because thou hast commanded us to be patient. If we must wait, do thou give us patience; for we are very miserable, and our grief makes us angry. If we may not be angry, be thou angry with one or two, that a great many may be happy."

"These words caught Alfred's ear, amidst many which he could not hear. In deep emotion, he was about to beckon his companion, [Mitchelson,] to come and listen too, when he found he was already at his elbow. 'Stand and hear him out,' whispered Alfred. 'You will do him no harm, I am sure. You will not punish a man for his devotions, be their character what it may. Let Cassius be master for once. Let him teach us that which he understands better than we. He seems to have thought more than you or I on what Christ would say to our authority if he were here. I will go in when he rises, and hear more.'

"'For God's sake, do not trust yourself with him. Don't ask him for water, or anything else. I will have nothing,—I am going home this moment.'

"'Then I will follow,' said Alfred, knocking at the door of the hut as soon as he saw that Cassius had risen, and was about to replenish his fire.

"'Cassius, I have overheard some of your prayers,' he said, when he had explained to the astonished slave the cause of his appearance. 'I was glad when you told me that you had been made a Christian, but your prayer is not that of a Christian. Surely this is not the way you were taught to pray?'

"'We were told to pray for the miserable, and to speak to God as our Father, and tell him all that we wish. I know none so miserable as slaves, and therefore I prayed that there might be an end of their misery. I wish nothing so much as that I and all slaves may be free, and so I prayed for it. Is it wrong to pray for this?'

"'No. I pray for the same thing, perhaps, as often as you; but—'

"'Do you? Do you pray the same prayer as we do?' cried the slave, falling at Alfred's feet, and looking up in his face. 'Then let us be your slaves, and we will all pray together.'

"'I wish to have no slaves, Cassius. I would rather you should be my servants, if you worked for me at all. But we could not pray the same prayer while you ask for revenge. How dared you ask that the overseer might die, and that your master might be poor, and see his estate laid waste, when you know Jesus prayed for pardon for his enemies, and commanded us to do them good when we could?'

"'Was it revenge?' asked Cassius. 'I did not mean it for revenge, but I never can understand what prayer would best please God. I would not pray for my master's sorrow and Horner's death, if it would do nobody any good, or even nobody but me; but when I know that there would be joy in a hundred cottages if there was death in the overseer's, may I not pray for the hundred families? and if I know that the more barren the land grows, the more the men will eat, and the women sing, and the children play, and the sooner I myself shall be free, may I not pray that the land may be barren? And as the



land grows barren, my master grows poor. You know the gospel better than I do. Explain this to me.'

"Alfred did his best to make it clear that, while blessings were prayed for, the means should be left to Divine wisdom: but though Cassius acquiesced and promised, it was plain he did not see why he should not take for granted the suitableness of means which appeared to him so obvious. When Alfred heard what provocation he had just received, he only wondered at the moderation of his petitions, and the patience with which he bore reproof. Horner had given him notice, the preceding evening, that as it appeared from his exertions at the mill-dam, that he was of more value than he had always pretended, his ransom should be doubled. In such a case, a prayer for such low prices as would lessen his own value, was the most natural that could burst from the lips of a slave."—pp. 88—92.

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#### FACTS FROM TENNESSEE.

The following facts are from a *citizen* of Tennessee, whose name we withhold for an obvious reason:

The price of slaves was never known to be higher in Tennessee, nor were the people ever more madly bent on continuing the practice of slavery.

A slave woman belonging to F. H. W., Esq., an elder in the B. B. church, became hopefully a Christian, and was admitted to full fellowship in the church some time in February, 1835. In a few days after, the elder sold her to a drover, and she was immediately hurried to New Orleans, and there sold to a planter, to labor night and day, and in all probability never to hear the gospel preached again. It is supposed that the elder could not afford to keep a praying slave on his plantation, lest the services of the day should be curtailed by devotion, and for this reason he sold her, and has bought another, who will not take up so much time in this way.

Col. R., of — county, was informed that one of his slaves was becoming very religious, and had appointed night prayer meetings among the blacks. The colonel, on hearing of this fact, immediately went to this servant, and told him if he ever heard of any more of these night prayer meetings, *he would tie him up, and give him one hundred lashes on his bare back*; and if he continued the practice, he would double the dose, &c. This put an immediate stop to the poor black's prayers in a public manner. This information was received from an elder in the church mentioned above, who highly applauded the colonel's conduct.

# THE SOUTH MORE AFRAID OF WORDS THAN OF WAR.

"Do they [Southerners] expect the abolitionists will resort to arms, will commence a crusade to liberate our slaves by force? Is this what they mean when they speak of the attempt to abolish Slavery? Let me tell our friends of the South who differ from us, that the war which the abolitionists wage against us is of a very different character and far more effective,—it is waged not against our lives but our character."

JOHN C. CALHOUN.

## RECEIPTS

Into the Treasury of the American A. S. Society,	
from March 15th to April 15th, 1836.	
Kennebunk, Me., a lady,	\$5 00
" " Dr. B. Smart,	4 13
Andover, Mass., A. S. Society, per J. Derby,	20 00
" " John Smith,	30 00
Boston, " J. S. Withington,	50 00
" " Salem st. church, A. S. So-	
ciety, per N. Budd,	100 00
" " Bowdoin st. church, A. S.	
Society, per J. S. Kimball,	50 00
" " Essex st. church, A. S. So-	
ciety, per W. Sears, bal-	
ance of \$50 pledge,	15 00
" " Colored Methodist A. S.	
Society, D. Henson,	50 00
" " Mrs. Chapman,	50 00
" " J. E. Fuller,	50 00
" " J. S. Kimball,	25 00
" " David B. Ela,	100 00
Bradford, " A. S. Society, per Rev. G.	
B. Perry,	50 00
" " Wm. N. Kimball,	25 00
Danvers, " A. Sanger,	50 00
Holliston, " Rev. O. Scott, on account	
of pledge,	100 00
Lowell, " Ladies' A. S. Society, per	
Miss J. Wyman, balance	
of \$100 pledge,	78 18
Holliston, " A. S. Society, per Rev.	
Mr. Demond, on pledge	
of \$50,	6 65
Haverhill, " A. S. Society, per G. Appleton,	50 00
Newburyport, Mass., A. S. Society, per A.	
Stanwood,	50 00
Millville, Mass., M. Buffum,	3 00
" " W. Capron,	1 00
Norton, " per G. L. Clarke,	4 75
Salem, " and its vicinity, A. S. So-	
ciety, per Isaac Wins-	
low and A. Sanger,	500 00
Uxbridge, " A. S. Society, per E. L.	
Capron,	50 00
" " Female A. S. Society, per	
E. L. Capron,	10 00
Ware Village, Mass., Charles E. French,	1 00
Coventry, R. I., by Peleg Clark,	7 00
Brookfield, Conn., by H. Northrup,	2 50
Farmington, " Mrs. A. A. Phelps,	50 00
Lebanon, " Sarah A. Ely, per Z.	
Hyde,	3 00
Norwich, " E. W. Farnsworth,	20 00
Adams, N. Y., W. R. Willis,	2 00
" " P. D. Stone,	1 00
" " C. Fox,	0 55
" " G. J. Adams,	0 25
" " S. Bliss,	1 00
Almond, " R. H. Coleman,	11 13
Harpersfield, N. Y., D. Penfield,	0 88
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No. 8, Cedar St.

New York, April 15, 1836.

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